MR. NYLAND: So this is the first meeting in the new month, and you all remember the task for this year. We have to change now, and perhaps you have already changed, and I hope that you got something out of the task during January. I would advise you not to use the same tendency because there has to be a time limit to such things that you set, and then afterwards you can come back again, if, particularly if you felt that what you were trying to do was an eye-opener. You started to realize that certain things did exist which perhaps you didn't suspect. But don't continue with the same task. Take another task for February. If in March you want to go back again, and over all the results of the first month, it will be alright, and there is no objection to use the same kind of tendency again later on in the year. I think by this time you should have made a list of different things that seem important and on which you want to work so that really for this year you could say: I have made attempts to find out what I am, and also I will be able to see what particular kind of things are in the way and what are obstacles, and where and in what direction I should work.

So, together with that, you remember, it was necessary to set time aside for reading Beelzebub, and that you really be serious about reading it, regardless of how many times you have already read it.

My suggestion was a very formidable one because, if you want to really do it the right way, you would have to read about 10 pages a day. That is quite a task. I talked about it a little while ago somewhere else, may be on a Friday, I am not quite sure, but I said if you cannot do it three times, do it twice. If you cannot do it two times, do it only once, but do it. Keep at it. It is the kind of thing that, after some time, will have a result on you by making an effort continuously.

We fail many times because we give up at the wrong time, because -- come hurry -- we very often give up when it gets a little bit rough, and it is in overcoming exactly at that point that you really will gain a great deal because it will go against the grain. You must know that regarding efforts of work, you also know it regarding ordinary life, and you must apply exactly the same kind of attitude that you would have in ordinary life when you want to find certain things or do certain things for the sake of reaching a certain result or accomplishing something, the same kind of attitude should prevail when you ...

-- For those who come late, I really would like you to find out with your own conscience - whatever there is of that - if it is really so difficult to be here at eight o'clock. It is so disturbing. You know the city by this time, you know how long it takes you, and that you cannot always count on the subway, and in such a case, for heaven's sake, take a cab or something, but be here by eight. If you have other business

to attend to that prevents you, you are excused. But otherwise it may be just a little bit more alertness and looking at your watch early enough, and allowing time for coming here. It disturbs a great deal. And sometimes I say certain tings in the beginning of the meeting, having in mind something quite definite. Ouspensky used to start certain meetings with a statement, and then elaborating on such a statement in order to create a level, a level of understanding, and a level from which he then would want to answer questions. It sometimes is very good because you leave then a little bit more ordinary life behind, and you start then in an atmosphere which gradually could be built up to something in which you could be present to yourself. And we want to have this kind of attempt, this really wish for all of us on Tuesday evening to be present to that what we are, to sit here as alert as we can, and as much awake as you can. And that your movements and the different thoughts and the feelings you might have are more or less harmonious, and are all inclined and focused on one particular wish. That is you want to extract from a meeting enough material for yourself, you might say, to live on for the rest of the week, and that you can apply then what you can take with you in the right way, and that you remember at such a time when you wish to apply it, in what sense it was meant and to what extent it applies to you.

So the beginning becomes important. It is not so much the disturbance - it disturbs of course - but it is a question for yourself, you come in the door, you try to sneak in, you try to sit at a little bit of a place in the back. Usually, may be you cannot hear, you cannot see, and there you are. It is already difficult enough to get people in a group like this in a rather small room. and you must really help a little bit more than you at the present time do. We have had it several times now, and really I beg you, change that, try at least, do your best to do it a little differently. --

Reading the book, if you can, once. but seriously. You extract from it certain things by reading it quietly after you already/more are or less familiar with it, certain things which you have never seen before. You have, at the present time, a key. You can open locks with it. You know how to read. You know what to approach in the reading in order to find out ~~exactly~~ the essence of what is meant in such readings or in such books. And it does not only apply to All and Everything, it does apply to a variety of books that are, let's call them, of a similar kind of nature, and that more and more you have to spend time not embellishing your mind because that has nothing to do with it, but to find out what is really essentially of value to me. So that, if you know this, you will start, start to spend your time in a much better way. And you'll have to come to conclusions for yourself that there is a great deal of waste still of energy for which you should be responsible and you are not.

- I think it is a little too warm now he, don't you find it ..... -

Sometimes I will deviate on Tuesday, and I will give a little longer talk than just answering questions. You can have it now if wou'll wait. If there are any questions that you would like to ask, that you have been thinking about and that you would be disappointed if we don't talk about it, then ask them now. Who has?

MILDRED: Mr. Nyland, regarding the 12 tasks, I found it very difficult to accept the January one. Now, I find it very difficult to put aside, it still hangs around.

MR. NYLAND: too bad!

MILDRED: Although I accepted the February one, there are repercussions from the January one.

MR. NYLAND: Ja, it usually does that.

MILDRED: Oh.

MR. NYLAND: It is exactly at that point where you should stop. Because you go over from seeing it into a wish to correct it.

And the wish to correct it then comes from a desire, very definitely a subjective one, or an intellectual one, and it does not come from the state of being.

MILDRED: What do you mean by an intellectual one?

MR. NYLAND: No, no, the desire to wish to change.

MILDRED: the desire, yes, I see.

MR. NYLAND: And one starts to focus then, correct such tendencies, and that is not in the particular task. The task is only to see, to become aware of it, and to be awake to it.

MILDRED: I'll try to remember that.

MR. NYLAND: Good. So now we forget about it and take another tendency.

MILDRED: It counts.

MR. NYLAND: What counts?

MILDRED: The seeing of the thing to be corrected still appears.

MR. NYLAND: Yes.

MILDRED: I have a feeling that it will disappear as I work more on the second one.

MR. NYLAND: Good, wait.

MILDRED: Or shall I just accept it?

MR. NYLAND: Yes, that is the task, it can disappear if one is awake, I have no doubt that it will disappear. But the disappearance has to be a result of an effort I make to be awake instead of a result of forcing it.

MILDRED: Yes.

MR. NYLAND: That is all. And if I extend the task too long, I run very often the risk of going into this determined way I-am-going-to-improve-myself. That should not take place. In February a new one, and in March go back again to January. You will remember it well enough.

Yes, Carl.

CARL: On Sunday, you talked about the fact that many times or that sometimes the year would go by, or may be just a shorter period or a longer one where one couldn't work.

And you made the analogy to, to an artist who has to put it aside in order to make a living and to support his family, but you talked about keeping, keeping the light, the pilot light that it has to be nourished just enough to keep it, the fire going. So that when you do want it, you can turn it on, and use it. Now, how does one, I am not sure I understand about how one keeps the light of the pilot light. Is it just intellectually, but I don't think that will be it.

MR. NYLAND: Well, for those who were not there Sunday, let me explain a little bit of what prompted this. And it is an experience of course that many people do know when they are in so-called in Work, or have been associated with the ideas for some time. And when they started out in the beginning, being very enthusiastic, in trying to work, and for them of course such things are quite new. And out of curiosity, or out of a certain amount of interest, certain things do take place which again will enable one to continue with it. Some day, it does not matter when, but it will come for everyone that he feels a little bit inclined to give up, and that the results are not what he really expected, that the original interest has wained a little, and that he does not know how to supply enough desire again in order to continue with work, and that in that particular kind of a state, one is sometimes between the devil and the deep sea, because you know intellectually that you ought to, and in your

heart you say you don't want to anymore. It can become sometimes so clear to one that even the sight of the book of All and Everything, or any particular reference to Work all those are taken in with disgust because it means that I have to do something for it, and I don't want to do it. That is, I don't want to pay that kind of a price. And I have all kind of rationalizations in order to prove to myself that I really shouldn't work, that I am entitled not to work at all because I have already done so much or that I now can continue on myself, and that really would like to be left alone, that I don't have to make any accounting, and I don't want to have the pressure of having to come to meetings and ~~become prompted~~ be confronted with something that perhaps disturbs one a little bit so that I look for opportunities to find an excuse to stay away, or at least to do it half-way, and then, if I find a perfectly good excuse, then I make of that excuse so much that it probably last for three or four weeks in succession.

It is logical that this happens because there is naturally a curiosity regarding anything new, and particularly when it may have been recommended by some friends who seem to have profited by it, that one also starts to become interested, and then the original curiosity goes very, fairly soon. When you know it all, you know. If you are intellectually inclined, it is not so difficult to find out what is meant by work, and then if you don't work, there is really nothing much to be done than only perhaps a little further studying, seeing how one diagram and another fits together, but also

that more or less runs out. And there is no particular reason to continue with it. If there is something that is stirred in your heart, it may be a little different because that may be an inclination of something that you feel that is necessary for you as a certain, the creating for oneself a certain balance.

But also regarding one's heart, one comes to the end of it, quite easily, because the heart is not sufficiently known in itself what to do with the different things that I am confronted with. And it is very poor in formulating than only I have a feeling that I ought to be able or that I should, and I have not sufficient basis on which I really want to start work again.

This particular period has to be overcome. It is much more the realization that during such a time, that I not do anything in particular, that I try to continue to see this as it happens without again criticizing it, that is, even without wishing to change it. And that after some time I have accumulated enough data about myself that perhaps at such a moment I say this cannot go on much longer because I ought to do something or because that what I am doing now is quite useless. Very often that helps because, I have said many times, supposing one gives up work, one gives up the idea of wanting to work on oneself, or wanting to forget about objectivity, wherelse will you go? It does not mean that there are not many nice books, and that

there are certain, there is certain enjoyment you can obtain from it, and that for a little while you can be quite satisfied. You can also say Yes, there is always Zen and there is always Buddha, and there is always something else to which I can go. And if I cannot find that, then I'll take a drug, or I do something else that will help me for a little while, and I fill myself with this and that kind of work, or I lose myself in a cocktail party, or whatever it may be that for a little while you continue then in the way you want to do. And also then, if you remain alive, you will come, that is if life is still stirring in you, you will want to come to a conclusion that all of that does not lead anywhere in particular. How long it takes I don't know because it depends on the person. It depends on the person how much he wants to fill himself with something else, and also how much he feels that he has sacrified without getting anything in return. And may be a person is not strong enough. May be a person finds out that Work is a little bit too much, and that he is really much better off in an unconscious state, and that after all this ~~is~~ whole desire of becoming conscious is a little nonsensical because it is much too difficult, or even the process of development is so slow that it may not be worthwhile.

I do not know how you look at your life, and how in such a case you may come to a conclusion that even if you have a little conscience to start with that it is quite possible to kill it gradually, to really not allow it to speak, and that with that you simply put a little salf on the wound and it does not bother too much anymore because the pain is gone although the blood circulation may be still quite impure.

It all depends how far one really wants to go in realizing what the person is in reality. And if I am satisfied by continuing to live on the surface on the periphery of my life, I can go for a very long time without being bothered. But I said if one want to leave I hope that something of what I call a little pilot light remains.

The pilot light is fed by the magnetic center. It is fed by something that is of life in me and that wishes to continue to remain alive. And once having lit the pilot light I want to be able to feed it in such a way that it doesn't disturb me for the rest of my body, but that still something as that kind of, sometimes it is called sacred fire remains in me. Exactly the same way as if there is a remnant in man when he is born coming from a level which is not of the earth And it is really there that the pilot light has to be connected so that at certain times when I know that it is needed that the connection of that pilot light is with a

force not being of earth but in which to some extent I have a belief, and I hope that at a certain moment I can make contact.

When Carl asked me how to, how to start feeding this light, or rather how to keep that light burning, it requires of course a certain supply of energy. The energy belongs to the essence of essence. If that isn't there the little pilot light goes out. The essence of essence is expressed in a yearning, that is in a certain aspiration which at times has reached an inspirational state in which one feels that life is worthwhile, and also to the extent that I believe that the responsibility for that that I now manifest as life is at least partly mine. To that extent I will have material to continue with a little pilot light, and it will be kept burning. I will reduce it sometimes to the smallest amount in order not to have too much of that kind of, let's call it, energy fluid used up for unnecessary purposes because the pilot light only has to be kept going, it is not supposed to give off light nor heat, but something in me has to remain as if it is, in a very feeble way sometimes, the voice of God. I don't want to say that one has to be religious, but there has to be something that has been stirred once, and once in a while probably in one's life that one realizes that life as it is being lived on earth is not all there is to it. And really the desire to hold on to something that may be latent can be of value, [redacted] is then really the realization that one is at the present time the way one has been born not entirely satisfied with the way it is.

And that there is a belief somewhere, probably very deep down that perhaps the appearance of myself is not my own, and also that through it something else would exist.

It is very difficult to talk about a person, about colors when they are colorblind. It is very difficult to talk about the pilot light when there is no fuel. Either I know that there is something that can be stirred and still remains in existence regardless of what happens to me. I have called it many times a form of life. That is that what was placed in one at the time one was conceived or born, and that that represented in a person not an earthly quality, and that that form of life-whatever that energy is which has taken on a manifestation - again remains in existence when the body dies.

It is also quite true that if I want to protect the pilot light I have to protect it against wind, against certain currents which may put it out. I have to protect it when I feel the responsibility for it. What do I protect it from? You see this is a question again, how does Man appear, how does he appear on earth? What happens when he is born? It is easy enough to say he is manifested then as a man. That is, he takes on a form. And with the form, he takes on a framework. And with that he has a ~~presence~~ prison which as long as that ~~presence~~ prison remains in existence, as long as that

life is sufficient to supply it, will be there, but as soon as the ~~presence~~ prison has been removed, life again will unite with the totality of all life existing. At the same time, it is an unnatural state for life to be manifested on earth. It may be that there is a reason for it on a cosmological scale, that it was necessary to form mankind, to create organic kingdom on earth, it is the theory, you know, of Gurdjieff. That it is here for a certain purpose. And it has to fulfill that purpose in order to create a balance regarding the moon in that the moon split off, and one said then that ~~according to~~ in accordance with unforseem circumstances so that the earth as originally conceived was then being split by a comet for some reason or other. Gurdjieff calls it a miscalculation. It is as good a word as any other because the fact remains that that is pragmatically the case. That is that we when we are born, we are born in two ways. One is a manifestation of life which is not the right kind of manifestation to contain life because life is not, and should not, be subject to that kind of a law. And at the same time, when that is created, something else is created which will try to restore life to the proper place. This is the Devil. The creation of life means God, but the creation of the body, that is that what is contained, what contains life at the present time, creates for that life the condition that as soon as that what has been created as a body can be destroyed, life again will reunite with where it came from.

I say it is the Devil. That is, it is a question always of God and the Devil. It is a question of life and death. It is a question of suffering and joy. And it is constantly this particular problem that always will start at birth and will be with us until physical death, and may be longer because as soon as I am born, I become under the influence of dying, since everything that I at that moment live and that what is manifestioned will become subject to the laws of earth since it was created here. And the laws of earth will wish to destroy it in order to set life free. Therefore this question of death is not something that only has to do with death of the physical body. It is the moment at which I am born, I am already subject to the law of destruction. This is the law of falling. And it is the law of never catching up if there is sufficient force to keep life alive, even in the manifestations in which it has been forced. And that is constant trouble between these two forces, one God and one the Devil, imbalanced in Man.

And provided now that Man understands that he is being eaten constantly by ordinary life, that is by ordinary life on earth, by the atmosphere in which he lives, by the law of gravity of the earth, either physically or psychologically. And that at the same time there is in Man the possibility also of answering to a call of life. And it then becomes for him a matter of life and death to understand what his place is.

And the place is as a person in between such two forces trying to neutralize both of them so that the real balance for a person who starts to grow, and grows up and is unconscious is simply allowed, because at that time the force of life is so strong that it will undo any attempt on the part of earth to destroy his form. And that all that is required for that particular period is to make sure that it gets its food, and that it gets its air, and it gets its ordinary impressions.

As soon as, however, the body has been formed, and something else which is taking place in one's feeling, and is represented by the do-re-mi of which I sometimes have compared with the period of gestation of that particular body, also that wishing to grow, cannot grow, and ~~thx~~ at that moment, that is at the moment of the full-grownness of the physical body earth and the earth forces have been so strong that they prevent Kesdjan to grow further. And that therefore the consciousness of Man is simply eliminated because earth as such does not want any further way of allowing Man to leave earth on his own free will..

I hope you understand this because the question of being born and having an obligation to fulfill, to maintain life and also having an aim that life ultimately should join again

the source where it came from is identical to the wish on the part of the earth to eliminate life from earth so that earth can stay as it is and not be bothered by life. And therefore the final result would be the same, but in one case the result is the result of an intention, the other is the result of a natural law. And Man finds himself in exactly the same kind of position where he at, at the beginning does not know what is right for him and what isn't. And then he is faced with a certain choice to try to stay unconscious and follow the rules and the laws of earth, or to become conscious, and fulfill his particular aim in that direction, the aim always remaining the same that after some time life is again re-united with that where it came from. This is really the purpose of creation because if I understand involution, well, it means that evolution must counteract it. And that the concept of neutralizing force of Man is simply that at a certain moment he has to come to a conclusion regarding himself.

Either I'll not continue to live the way I do in an unconscious state, and ultimately I will reach that what is required of me after I have fulfilled my task on earth, or I have a choice that I will take a shortcut, and then at the moment when I wish, this form of that what is now my ~~presence~~ prison of. I say ? the result is ultimately the same because life will always be omnipresent, and can never remain undivided. This is

the concept of absoluteness. And if that didn't exist, this particular problem for Man would not exist at all. Everthing would be one. But the very fact that now Man exists working it backwards, means that he has to make an adjustment regarding the concept, ~~its~~ his own concept of Absoluteness. So there is the choice.

I become responsible for the maintenance of my body as long as it can contain life in some form. And I have to feel that that life, surely in an unconscious state, will require the body for the further maintenance until the laws of nature grow strong enough to destroy my body. The attempts are made constantly on the body, and as it grows older after it has been matured, gradually certain processes set in which will destroy it ultimately. Ill health, or whatever it may be, sicknesses or disturbances, this applies to my physical body, and in the end I will have to give up because my life force is not strong enough. Together with that, ~~there~~ there is a life wish, that is the maintenance of such life that I want to continue regardless of my body. This is centered in my Kesdjanian body. If that is there, and it is not any longer subject to rules of nature, that is that makes it stop at the point fa, then in sol-la-si, there is the possibility of continuing eiyh my life regardless of the condition of my physical body, and that more and more the freedom from my physical body will enable me to live in Kesdjan.

What is required, however, because in what sense do I see such a destruction. It is the question very often that in forming habits, my physical body already is being destroyed. I mean by that, that when the body has a habit, it takes of course a certain manifestation in a certain way by which the least amount of energy is being spent, and that for that reason, that what is being used does not require as much activity. And following the line of least resistance, I reduce the possibility of my physical body manifesting to an utter minimum. This in itself means that I will not give any exercise to it, and the reverse of allowing it to remain lazy, simply means that at that time, I will be able to do things on earth as well as I can, but at the same time I run a risk that my body itself crystallizes out into certain forms which afterwards cannot be dissolved anymore.

Laziness is one of the, let's call it, the servants of death. Another form is inattention. As against attention, which you might call an angel of life, inattention means that I am not interested, either with my mind or with my feelings. It is very important to see this because that creates at the present time my world. And if I become less and less attentive to the different things that are around me, and I have no interest to digest them or even go out of my way, that is when I lose curiosity, then I will not really have the means anymore of further developing anything of myself, physically as well as emotionally, and gradually out of that I will also reach

~~the~~ a state of a certain, I call it, crystallization, but it is more or less a state of stuff (?) It is a state in which the body has become nothing else but a little bit of a mechanism for the maintenance of a quantity of meat.

The third way by which I can recognize what, what death is, is unconsciousness, that is the satelite of the comet of death It is the way death manifests itself on earth. It is in that state of unconsciousness that I do not know what is taking place. And in that particular state, death can overtake me without I having any objection to it.

These three things are very important to watch because they do not only affect the physical body, they affect also the possibilities of further growth of Kesdjan. And that even in the development of sol-la-si, the question of what I have called aspiration, the question of inspiration and the question of what is at the si-do of Kesdjan more and more a form of almost freedom reaching eternity is quite opposite to that what I have now called lack of attention, laziness, and unconsciousness. Obviously sol-la-si of Kesdjan must be at the conscious area. So, the unconscious state is eliminated. When that is eliminated, I can see. When I see, truly, I could become free. When I am free, I will wish to work. Then when I have that wish, I can do whatever is required, and then my inspiration will be followed by the accomplishment of that

what I wish to build. And in building then I will be able to move from that what is now physical and what is a requirement of my life on earth through a certain state where I don't need earth anymore, and where the form of life which is now manifested by me can become manifested in the different form, and also on the different level. It is one way by which one can break this death grip that life now is living under, that is the effects of earth on one to become free from that in order to live at a different level or a plane perhaps planetary plane, ultimately a solar plane in which Man as he is at the present time could be what he should be, and not any longer subject to the manifestations which he now must endure, as long as he is unconscious, as long as he is inattentive, as long as he is lazy.

So what is the medicine, the remedy, that I in the first place become active. The activity is in the first place then a relationship between that what is outside as coming from above and that what is outside as coming from below. Simply, I call it that way in order to establish the fact that I am in equilibrium between the two forces. That is that I am in equilibrium at a point in which involution and evolution could meet in me. And that the problem is that I will not be destroyed by one or consumed by the other, but that I wish to stand in between, and to see the possible destruction, and to see the possible destruction, and to see the possible aspiration. And with this, that I then under the influence of such two forces -

Gurdjieff used to say 'May God and the Devil be with you'. And it was sometimes very difficult to understand what he meant by the Devil. - But it is quite necessary to see that God by itself never could be manifested in Man. That is as soon as he became manifested in something he should have an opposite which counteracted that manifestation. Because the Absoluteness, as long as it was not affected by Heropass, it does require the formation for even the creation of a universe. And it is quite possible as a concept to see what could be if entity remains entity without activity. Simply the fact of being without being active can exist in one. One knows this by experience, and there is no reason to assume why it could not exist as far as the Universe is concerned. If it were originally that way, and if the question of the story of Heropass is simply put in there in order for us to understand what we have to do, that is if that what is now made for us a little bit understandable is the real reason for having that story, is that you couldn't understand what is involved with being one, so that we have to start at the point where we are, and then grow up instead of allowing us at the present time wherever we are to understand unity for ourselves.

These questions of course become quite difficult. But what we can retain from it, is that I have to understand that even my Kesdjanian body is subject to decay, and that only when I have realized the freedom from that, and that intellectual body could start to exist in one, that the possibility of decay is

overbridged at the time when I cross in intellectual body from the mi to sol. You see that fa is tremendously important part in the development, if you remember the diagram, where it belongs. It is at the point 9 of the enneogram if you put it on, if you paste it as it were on the circumference of the enneogram. That is the entrance into a new spiral. It is the place at which one is lifted up to a different kind of a level. If one is there, if one could be there, there would be a freedom which at the present time we cannot realize, and even cannot think about, but it is there without any question.

So when I say, try to keep the pilot light, try to protect what is really the dearest of yourself, try to protect what will always remain in existence like an absolute value. Try to see what it is that always can remain in one. What is it that always could keep a man alive. Sometimes we have examples of that. That is a person who is - the German word is begeistert - that is spirited that is in which and in whom such a thing is alive, that he never will let it die. That he will persue it as an aim, that he will get up with it in the morning, he goes to sleep with it at night, during the day constantly, it is with him, it is the light that lit up. The tribe of Israel when they went through the desert. It is that what is constantly ahead of one, reminding one of an obligation one has. It is sometimes when one says I love you and I say I love you always meaning by that as long as one lives.

Perhaps that it has reached at such a time an absoluteness so that one is sure that it will never, and could never die regardless even of the person who says it, is dying. That such a thing can exist as a form of life, that even when such a form of life is temporarily manifested in a person, that then realizing that that life continues to exist in an eternal way. What is the obligation of one, and how can one solve this particular problem of really understanding the value of that kind of life?

You see there is only one way that is if one realizes that life is being manifested in the body, and to a certain extent in whatever there is of the feeling, feeling body, the do-re-mi, and whatever there is to some extent again in the do of intellect. Then, if that remains for a man, his manifestations, and that one understands what is taking place in the mind of Man, and what is taking place in this feeling center - I don't call it his heart - and I don't call it as yet a full-grown mind. But it is something in which Man receiving impressions and food of a certain kind, again being manifested in this physical body. That if he understands that life represents in him by means of his manifestations the responsibility for that life existing, then the manifestation of Man, as he is, must indicate to himself in the first place and to others that something is alive, and that he wishes to keep it alive.

This requires on the part of Man to be honest, so that what he says and does and thinks is right when he says it is right and it is so when he says it is so. That is that when one could depend on such a person as representing life for him through the manifestation, and that his manifestation as man becomes an example of what life should be, even on earth, and that immediately the results of work should become manifested in the behaviour form of those who proclaim to be interested, and that one must start to realize more and more that what is in the way for such a manifestation, and that the obligation is that I change in accordance with that what is life within me, and to the understanding that I have of that, and to the understanding I have of the responsibility I have for it, that I then become a living example of life on earth.

Gurdjieff expresses that in the idea of becoming a harmonious man, that is a man in which the forms of his manifestations are harmonious. They are none decolored. They are as yet not the color white, they are not as yet an entity. There are still colors of the spectrum. There are still different forms of behaviour which are related to each other. It is not as yet the unity of Man. But it is harmonious, that means it can strike a chord, made out, made up out of different notes. This is the aim as I say of man as long as he walks on earth, what his aim may be afterwards, I hope he will then change into a white light, and as such becomes a point again for a new octave.

It may be quite definitely an aim that Man may have in mind now, but the stepping stones are to eliminate the cacaphony of oneself. That what are now obstacles regarding the possibility of being and becoming harmonious. That is why I gave you the task about the tendencies. One must see them first before you can eliminate them. And they will be eliminated under the influence of your awareness. And if only if there is an awareness followed by a being awake by a state of not being asleep, only then will they be eliminated because in the presence of that such tendencies which are unbecoming to Man cannot any longer resist, exist. That is in the presence of Kesdjan, in the presence of intellectual body, physical body will take on a certain form not only of a servant, but really belonging, having in mind that ultimately the unity should take place between the three bodies. The harmony that Gurdjieff is talking about is the question of the harmony between the three bodies of Man, And since Man is as yet not fully enough developed or could consider himself conscious, there is of course no harmonious man. But nevertheless that remains the aim. And that out of the harmony, the final chord of the harmony being struck, will be one note only, which note will contain all overtones.

So what is it again, what is it that we should be interested in for ourselves, even if temporarily we let go. Temporarily we want to go on our own way on our own roads the way we wish to be to have that kind of a freedom to go wherever we wish to go by keeping something still alive in one regarding work.

Of course I said many times what will you do in a subjective world. You will churn around as long as you can and make all kind of beautiful circles and probably diagrams. But it will not buy you any particular bread, that is it will not give you manna from heaven, and you will not have any password to go further up. It is the problem how to climb such a vertical pole to get to a level which is above earth, and still that is the problem. There is no other problem, because all the other problems in ordinary life will be solved very easily when one dies, and to that extent sometimes it is much easier to die. If one wants to live, and if one understands that Man has an aim and a function to fulfill then that man ought to take whatever it is what he finds and carry it with him, and to see to what extent that what he is carrying is perhaps superfluous and lose it, and then gradually becoming simpler and simpler, may be at such a time he can enter the kingdom of heaven. As long as he is a camel, there is no chance to go through the eye of the needle.

What is required again day after day is working as one works, as one can, as one wishes, as one really wants to. This question how often, this question how long without, what I can I do if I am in that state, what do I realize that I am? Do I know that I am unconscious? Do I know that I am incomplete? Do I really know that I have a task? No one can answer such questions than only one oneself. If I wish to think about it, then I probably

become serious regarding them. And I probably will make or draw conclusions, and on that kind of a conclusion I will start either to work, or I will define for myself that the cost to myself, the sacrifices that is required is too much. I will go one way or another. I will die like a man or I will die like a dog. There is no in between, there is no possibility of remaining in existence. The laws of destruction on earth are inexorable, they remain, like it or not, that is what it is. These are the facts and that no one can change them.

If I take this as a pragmatic fact for myself, then I perhaps will want to do something. And if I have not enough guts to want to face it, then I remain exactly what I am, probably a weak kind of a character without any particular principle.

There is no objection to continue in any way one wishes. There is no desire even on God's part to make you holy. There is only the question regarding your own conscience when it has a little voice if you are willing to listen to it. And if you don't want to listen to it, you can still it, you can kill it exactly like everything else is being killed. You can kill even higher emotions if you really wish. If you don't want to go into that direction, no one will keep you. You can go to your destruction, you can even kill yourself, you can take your life. Who will say No. Only within yourself something perhaps can be, can object to the kind of a course

you wish to take. And perhaps you have to think for a long time before you will even make a decision, and may be you cannot come easily to conclusions. That is the kind of suffering that I mean. That is exactly the same kind of thing that is taking place, trying you, to see if it can kill you, that is exactly why it exists on earth. That is why it cannot always be roses, roses. Because the laws of earth also must remain in effect since they require for them food, and they require to remain in balance on earth with organic kingdom as it is. And the suffering that is necessary is simply something that I will want to see through, counteracted by that what I know in myself as joy. And remaining in between that I may be affected as suffering like any human being would remain in suffering and be affected and at the same time putting something next to it, parallel to it, if you like, close to it, if you wish, but in any event in some, at such a distance that it is still possible for that what is really in me in between the two, can remain in existence regardless of the effect on one or the other. Suffering will never kill you. You give in to that belief that you don't have enough strength. And then with not having that strength of course you will perish.

Life must remain in existence simply because we are born with it. And there is absolutely no reason to think that anything will want to take it away than only at the proper time. And we at the present time don't know that time. For that reason people do not know if they would commit suicide that that is their time.

Because we are subject to something else, we are part of nature, part of the earth. Earth has for us a definite plan. And we must know first what it is that that plan is, and not allow our mind who doesn't know, and our feeling which doesn't know either, to simply take over prematurely in that kind of a case, one must suffer through whatever it may be because the strength will always be there.

On the other side, when I remain present to that kind of a suffering the understanding of neutralizer simply means that that becomes for me the fundamental point of my life. It is not the aspiration towards something else, it is the realization of myself at the moment where I am then being affected and influenced by that what influences me at the present time, not the past, not the future, not left nor right, but me as I am in between, alive, and then digesting that what comes from below, and then I in digesting become a Man. This is the place, this is where your heart should be. This is the motivating power for yourself, if you wish to live, then you must live there, and forget, may be forget for some time your mind, and forget a little bit of the different voices that now might be there. And try to understand a little bit more about your body, and its requirements, and see what there is really of your emotional life that goes deep enough to affect you, and never be afraid of being affected by it. You will be able to stand it, but it may be sometimes a little difficult to try to put it in words, or even to classify it, or even to admit that it must exist for one. The tendency is always why should I suffer, why shouldn't

so and so, look at so and so, why, etc. etc. That is not the point. I am at the moment when I am awake in a condition in which I am capable of understanding. When I am not awake, I will not understand. I will accumulate knowledge and I will put many things again and again in my brain. I will be having, I will have them churn around. My feeling center will be active, yes, with a great deal of so-called vibrations which will make me feel warm and cold sometimes, also very nice, and sometimes not so nice. But what is really me is that what is undisturbed, that what is, I called it essence of essence, the holy of the holy, that is what really counts, that is what keeps even a little bit of the eternal light burning, that is what gives eternity into that life, that is what gives that life its light.

Now you can take all of this what we talk about for yourself. You can try to extract from it what applies to you in your daily life now, what it is that you see, your manifestations, your habits, the way you are bound, what your aim is, how you spend your time what you consider a tendency worthwhile or not, how many hours you spend in thinking, in feeling - you might say in the right way - how often you make attempts to be present to yourself, how often do you really want to wake up, how often are you willing to pay the price for it. It will be a long time before it is part of one, I know that, and it is only that one shouldn't get discouraged, not too soon, and that you also should show a little bit of desire becoming a man by holding on, and not to give up too easily. That is why I have said many times

at least for six months or a year make a pact with yourself: I will do this for that length of time. If you are in that period, I do not reach anything, then I will give it up, butt I will have a reason why I give it up, and I will not feel guilty. May be after the six months you make, you make a renewal period. May be you have option for another six months, I don't know. Five-year plans very often go into ten-year plans. Whatever it may be that now, affects you now, come to a conclusion regarding that. I wish to work or I don't. It is important to know this for yourself. It is not as yet a statement of saying wish, wish, I wish. It is not as yet a knowledge that I cannot live without such wish, or that I consider the necessity of impressions made conscious as a requirement for my life so that I say if I don't do that, then I don't live any longer. Perhaps it is true later, perhaps you see enough, perhaps there will be eno ugh of a basis, perhaps even there will be enough of an I which then at such a time can tell you the truth. How big is one's I. Where is the Devil? How often is it separated? How much can exist of that I on its own accord? How much does that I still need the componant part for manifestations? How often can I be silent and know that I exist. They are problems of life, they are problems of to-day, of tomorrow when again you wake up. There are already problems when you are leaving here. Again and again such requirements of how is my life, what is it, what do I really think, what do I really wish, what do I do for it. You must come to grips with it, more and more.

I am not accusing, and I am not even saying that I don't think you work. I have no further right to say. There is a point that I cannot say that any longer. It is only that I from my side hope and that I will have patience that whenever you have some questions regarding work,-at this time it has to be work - that really we can come to grips also regarding such, perhaps such solutions or perhaps an answer or at least an answer that could be satisfactory for a little while until again after that it can be substituted by another question. But that kind of process for you, that is that you see, day after day, yourself in habitual ways, in mechanical ways, in different mannerisms. And that then you see that perhaps it is possible that certain of those, some of those mannerisms might be eliminated, or that you in yourself knowing wherever the motivations are from, that they come more and more from one point only, and not from a variety of different so-called facets of yourself. Either you are a man within, one within, or you are a divided creature. If one wants to grow, grow inside by means of remaining observant of that what is the outside. And as you proceed towards the inside, it becomes a little more difficult because you get away from the periphery, that your focus becomes sharper, that still the same thing is there in existence, although you are no longer there. That gradually out of that what you may use as a lens, that perhaps you invent a telescopic lens for seeing. That then you erect a Tascuana. Wherever the tascuana is in you, it is at any one place pointing to the periphery as an object of behaviour, and the observer is inside.

He constantly sits in one place. He changes the telescope in different directions, almost I would say, the observer sits on the swivel chair. It doesn't have to move any more than is necessary. And the object of his universe appears on the sky. And sometimes he feels tired, and sometimes he feels nothing else but endlessness.

How will one populate one's world? How will one ultimately discover the sun of our own system? This is the problem and that is the task. That is the marvelous idea of what can I gain with work on myself, that kind of understanding which will lead to a possible unity, although I do not know with what I would be united.

I hope to see you next week here again. It was a long answer to the pilot light, but may be it can be used as a guide.

Good night everybody.

Summary M-724. Ecs.

First month of task of tendencies now past. Task of reading Beelzebub.

Question Mildred: Difficulty of accepting first tendency and work on next one. Answer: leave first one alone, tendency will disappear when you are awake to it. Try not to change it.

Question Carl: How can one keep pilot light burning?

Answer: Initial enthusiasm will die out in everybody after some time. One tries to find excuses not to work. Intellectually one can continue little longer. Wish in one's heart will remain longer - if it is there initially - Do not give up too easily hang on to it. Pilot light fed by magnetic center. Once having lit it something, 'sacred fire' keeps burning. Energy for this comes from essence, the feeling of being alive, that life is worthwhile will keep light burning. Man's form, taken on at birth, one's prison on earth. Man constantly under influence of laws of destruction, of death. The two forces, God and The Devil constantly fighting. Laziness, inattention, unconsciousness servants of death, against activity, wareness, attention work means of getting away from the influence of death. Growth possible by observing, erecting Tascuana in oneself. But first one has to become honest in oneself, and find out whether one really wants to work or not.